Volume LXXIV CHICAGO, OCTOBER 1, 1914 Number 5

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Prayer

Be not afraid to pray—to pray is right.
Pray if thou canst with hope; but ever pray,
Though hope be weak or sick with long delay.
Pray in the darkness if there be no light.
For in the time remote from human sight
When war and discord on this earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite,
What e'er is good to wish ask that of heaven,
Though it be that thou canst not hope to see:
Pray to be perfect though material leaven
Forbid the spirit so on earth to be
But if for any wish thou darest not pray
Then pray to God to cast that wish away.

—*Hartley Coleridge*

CONTENTS

EDITORIAL—
Notes 67
Optimism of Idealism.—C. R. Henderson 68
The Next Step Forward for Unity 69

CONTRIBUTED—
Efficiency.—Dr. A. J. Ochsner 70
A Great Citizen—The Life of Gerrit Smith. Chapter XVIII.—Charles Edwin Perkins 71

SELECTED—
The Colored Women's Biennial 74

THE SUNDAY SCHOOL—
Lesson XXVII. The Apocalypse of Baruch 76

POETRY—
Prayer.—*Hartley Coleridge* 65
The Answer.—*Anne Cleveland Cheney* 67
Versus.—Harriet Lake Burch 69
The Birth of Song.—Alonzo Rice 74
The "Penseur."—*Florence Earle Coates* 77
Omniscience—Mary Miles Colvin 77

THE FIELD—
Tower Hill Letter.—M. M. J. 78
Isaac Fisher, Prize Winner 78
Enormous Resources of Private Individuals Called in for War 79

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

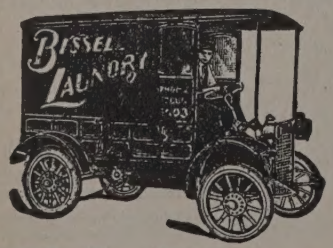
WRIGHT & COMPANY
STEAM **COAL** DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
3400 South Racine Avenue
CHICAGO

FOR **Ice Cream**
Unexcelled in Flavor, Richness and Purity, telephone Oakland 290
FROZEN ARTS
743 East 43rd St.

PRINTING
Attractive Printing for the Office, the Church, the Club. Moderate prices.
Oakland : Printing : Shop
743 E. 39th Street
Douglas 4305—PHONES—Auto. 71-671

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
Phone Oakland 78. 1117 E. 47th Street
Choice Plants and Cut Flowers

Tel. Douglas 3882 Est. 1873
Wm. Wilson
Dealer in
PAINTS, OILS, VARNISHES
Glass and Glazing
Tools, Cutlery and Hardware
3831-33 Cottage Grove Avenue, CHICAGO



1902—One Wagon
1911—10 Wagons
and
Four Automobiles
We are patronized by those who desire and appreciate an excellent quality of laundry work.
BISSELL LAUNDRY CO.
Phone Douglas 1003
653-59 39th Street

Telephone, Douglas 665
John G. Hope
PAINTING AND DECORATING
PAINTERS' SUPPLIES
WALL PAPER
GLASS
3811 Cottage Grove Ave.
Chicago

THE Keeley Treatment
For Liquor, Opium, Morphine and Other Drug Using.
SUCCESSFUL FOR 33 YEARS
and still the best because we keep up to date always
We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.
Send for Illustrated Free Booklet.
All Correspondence Confidential in plain envelope.
The Keeley Institute
DWIGHT, ILL.
CHICAGO OFFICE:
SUITE 906 RECTOR BLDG.
79 W. Monroe Street

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776
Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

Private Limousine Cars
AT REASONABLE RATES
For All Purposes
DAY AND NIGHT SERVICE
Phones
Douglas 3268
Douglas 3269
Automatic 79-806
OAKLAND AUTO LIVERY
821 E. 39th STREET
Garages
716 E. 39th ST.
1034 E. 43rd ST.

MILWAUKEE-DOWNER COLLEGE
MILWAUKEE-DOWNER SEMINARY
Milwaukee, Wisconsin
COLLEGE COURSES lead to Bachelors' Degrees.
HOME ECONOMICS Training Course for Teachers.
SEMINARY admits to Eastern and Western Colleges.
MUSIC DEPARTMENT. Piano, Voice, Violin, New Two-Manual Organ.
ART, ELOCUTION, ATHLETICS. Location combines advantages of city and country. For information specify College or Seminary catalogue. MISS ELLEN C. SABIN, President.

W A N T E D
To purchase from a congregation that has discarded them, copies of the booklet, **"Hymns and Services for Sunday Circles,"** issued by Unity Publishing House, Chicago.
Write, stating terms, to B. PICKMAN MANN, 1918 Sunderland Place, Washington, D. C.

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIV. THURSDAY, OCTOBER 1, 1914 NOVEMBER 5.

THE ANSWER.

So many sermons do they preach
From pulpit, day by day,
With message you believe may teach
Me better how to pray?
Oh! in the faces that I greet,
All up and down the city street,
A text is writ! I scarce can kneel,
For reaching out my hands to feel
The clasp of brother palm on palm—
A very sacrament or psalm;
While every by-gone grows to be
Sacred as paths of Galilee.

—*Anne Cleveland Cheney.*

The illustrations that represent the present state of affairs in the war territory unwittingly present unanswerable arguments for Woman's Suffrage. If women can and do run street cars, gather harvests and keep the wheels of industry going while husbands, fathers and sweethearts are at the front, surely they thereby vindicate their right to the ballot and demonstrate their ability to efficiently use the same.

The September number of *The Homiletic Review* gives its leading place to an article by Lyra D. Trueblood of Washington, D. C., entitled "The Uncrowned Queen of the Peace Movement," a fitting title to the Baroness Von Suttner, the story of whose life and work is briefly but graphically told. Let the children of the public schools the world over and the leaders of the woman's movement in all its phases familiarize themselves with this beautiful story of an enkindled soul. Morals are taught by contagion and the spiritual life is advanced by great examples.

A friend of UNITY taking a vacation on the "other side" writes: "I am glad you are not in Cambridge; forty thousand soldiers instead of the usual caps and gowns, but there is a total absence of 'Fuss and Feathers'; no gold lace; splendid men for the most part, so much the greater pity, splendid for slaughter." Another friend of UNITY caught on the crest of the German army comments upon the splendid appearance of the men, husky, strong, determined, obedient. What terrible food for powder! What costly material for bayonet thrusts and surgical experiments!

The Independent for September 14 reminds us that Pope Benedict of a century and a half ago was "a broad man, a scholar famed for his wise diplomacy." We join with our exchange in hoping that this later day Benedict, the fifteenth in the line, may worthily perpetuate the benignant name. We are reminded that this Pope is said to be "one of the most scholarly of the College of Cardinals from which he was chosen." Our exchange is right when it says: "Being scholarly is almost tantamount to being liberal. It means living in one's generation, feeling its impulses, loving its devotion to knowledge and the search for truth, and having faith in humanity and liberty of both thought and action."

In a recent number of the *Independent* Charles Edward Jefferson, chairman of the Executive Committee of the Church Peace Union, reports the four great spooks that have disturbed the sleep, and, what is worse, perverted the waking hours of the militant statesmen who have been so afraid of war that they got so ready for it that they couldn't keep out of it. We give the first characterization of these vagaries of the war departments of the world.

Spook No. 1.: "Armaments are the only sure guarantee of peace!"

Spook No. 2: "Armaments are a form of national insurance!"

Spook No. 3: "Only by armaments can liberty be safeguarded and justice secured."

Spook No. 4: "Only by great armies and navies can we have international law and order."

Look at bleeding, disheveled Europe! How it refutes the above foolishness! How the spooks have vanished in the presence of the gruesome fact.

The editor of a religious monthly in England writes regretting the awful war. "Albeit," he says, "it is as we think a righteous war on the part of England." As if any war can be righteous! As if the great English nation, the England of Shakespeare, of Milton and Wilberforce, the England of Newton and Spenser and Ruskin, is in this dire issue reduced to a display of military force in order to go for all it is worth for things worth while! The patriotism of our neighbor editor is unquestioned, his piety is equally manifest, but his thinking to us seems sadly defective. Aeroplanes are new instruments of war. They have a spiritual service to perform much higher than tactical services to the militant. Take an airship, brother, rise high enough to see over into Germany and find there the same sense of a righteous war, the

same appeal to conscience and to the God of Battles by as earnest and grim spirits. And from that higher altitude discover in your proud England the same elements of militant conceit, the same ambition to rule, the same trust and pride in battleships as so offends you within the Kaiser's realm. Rise a little higher in your airship, discover how cheap and gross and gruesome are all crowns, and how fine and tender, brave and pathetic are human hearts everywhere. Sad as are the mutilations of flesh, the ashes of homes, the waste of treasure and the poverty and hunger incident to war, none of them nor all of them are so lamentable as this hurt to human brotherhood, as this tarnishing of spiritual ideals and the breaking down of the gospel qualities in the religion we profess.

The Biblical World ventures to fly as its sub-title: "A Journal of the Awakening Church." The August number is devoted to an elaborate discussion of graded social service for the Sunday School with very specific plans and suggestions. A great deal of good brain and high scholarship is being devoted to graded Sunday School work and progressive textbooks and lesson leaves are being multiplied with great rapidity. All this is hopeful, very hopeful, but is there not danger that the pedagogue who delights in "lessons" and "logical" procedure will part company with the psychologist who teaches that morality is essentially synthetic and not analytic? The requirements of the spiritual life are simple and few and the religious nature of the child is the same as the religious nature of the adult, namely: To be impressed and inspired rather than to be instructed or even taught. We know that the so-called "one lesson system" throughout the Sunday School has been under the disfavor of experts for a good while, and still to our mind the last word has not been spoken on this subject, or if it has been spoken it has not been so easy a condemnation of the one lesson system as these "advanced teachers" would have you believe. The facts of religious experience are very much alike to all ages and all nations, and surely the illustrations of the same have kindling power. There is potency in a "togetherness," power in "concert work," and all truly available and fundamental topics of religious life are sufficiently many-sided to meet the wants from adult bible class to the primary grades. "The History and Practice of Religion," a seven-year course for religious classes and Sunday Schools, a little pamphlet of sixteen pages, has recently been published by the Sunday School of All Souls Church, Chicago, for local use in the parish. This pamphlet is born out of over a quarter of a century of experience. The Sunday School and religious study classes that are wont to gather at the Abraham Lincoln Centre are now starting out on the fifth year's work on the fourth time around. The leader of these classes and Sunday School has reluctantly consented to the frequent request to print such an outline as this because the work has been always a growing one. The elasticity of the scheme has been its first great advantage and the availability to "concert work," co-operative study and the esprit de corps that comes from doing things together has been the other and still greater advantage. This first edition of five hundred copies was printed chiefly for local use and private distribution, but it is purposed to soon put on the press an edition for the market. Parties wishing further information are invited to correspond with the Senior Editor of UNITY.

Optimism of Idealism

In all history there never was a louder call to hopeful idealism. Cynical brutality in these bitter days speaks with the voice of cannon and has summoned philosophy to give it doctrinal justification. Mr. Roosevelt tells us that treaties between nations are not worth the paper on which they are written and must be supported by force, when the national interest is at stake. A war champion has solemnly argued that war is a biological necessity, a moral duty, a Christian article of faith, a means of civilization. The very foundations of rational arrangement for adjusting differences have been undermined. The most sacred promises are straw in flame, and treachery is authorized and praised, if for "national honor."

But cynics do not possess the earth; the meek and the loving possess it without formal title. The sweep of events is toward the ideals of reason and justice. Once all differences were decided by tooth and claw; now resort to arms is rare and exceptional. Canada and the United States are not peopled by poltroons, but by energetic, progressive communities who can do better than die bravely,—they know how to endure life and keep the law, and devote themselves to work for those they love.

We have men who believe that all employers are oppressors, and others who regard all trade unions as diabolical conspiracies. It is the half truth in each case which does mischief. At close quarters we find the majority of rich men and their employees good fellows and honest neighbors, though at times they both severely try our faith in the omnipotence of goodness and justice.

The shouting and the boasting soon die out, leaving the fields strewn with the dead; then men do what they ought to have done first, they talk their way to a settlement. This thought was given the writer by a plumber as we walked together on the street.

The Socialists may or may not express our economic and political creed, but in this matter of honesty and humanity they outshine many a bureaucrat, lord and king. They do not believe that murder, arson and breaking of promises are marks of good breeding and fine culture. Perhaps this war was hastened because in a few years the elections of Socialists would give the legislatures of great nations majorities opposed to increasing armies and navies. The Church and the Socialists have not found common ground on many subjects, but in the argument for deciding disputes by reasoning they agree.

Success makes cynics fools; they cannot see that mankind are brothers all. They abuse and pervert the doctrine of Darwin about the survival of the fittest in the struggle for existence. The big mastodons were not so fit to occupy this planet as little men. There is a "struggle for others" which will be the field of glory and heroism when the war drums throb no longer. Some day men will begin to appreciate the courage and valor of maternity, of education, of art, of laboratories, of missionaries, of pioneers of unpopular causes.

These then are the days for idealists to make themselves heard; when they must keep each other in countenance and courage. In a few months the mighty lords of war who survive the battles in which they have needlessly, wickedly sacrificed the sons of their nations, will be ashamed of their deed; or the wise will be ashamed for those too hardened to blush. Then the real work of civilization, now suspended and scorned, will be taken up by laborious, earnest, quiet men and women. Harvests will grow over the graves of the forgotten dead. The bells and whistles will summon sad, often crippled men, to mines and factories. Our faith in divine goodness and in human progress has been shaken as by an earthquake; but it will not fall in ruins; it will assert itself and triumph. Our prayers for peace may need an angel Sandalphon to give them suitable form and color to appear before God's throne; but they are sincere as sobs of pain can be, and the God of pity will understand and heed and answer in his own wise way. In this sense an agnostic may honestly pray; and we who do not call ourselves agnostics, yet confess the vastness of the Unknown Mystery, can pray as we have since we were children for all the other children of our Father, especially for those who wonder at the mystery of war; for those who cannot understand why the working man should be commanded to go kill another working man across the border.

In "I Fioretti di Sancto Franciesco" (Capitolo XIX) is related one of those absurd miracles which shock our scientific sense, yet reveal to our hearts a mystic lesson of virtue. A young brother of the order of Francis, accustomed to the soft raiment of palaces, became disgusted with the coarse garb of the brethren and made up his mind to leave the company and go back to the world. That very night as he happened to pass the convent altar he bowed himself from habit before the mystery and God showed him in a marvelous vision a multitude of saints, clothed in white, moving in a procession with joyful chants. Accosting the most splendid of all the host the young monk inquired who these shining ones could be, and he was told that they were brethren of the order who had through tribulations kept their vows to the very end and were now in paradise. The vision induced the rebel to return to his place of obedience, and he became a steadily shining light among the followers of the Great Saint of mercy. The vision belongs to us, also, if we have eyes to see.

University of Chicago. C. R. HENDERSON.

The Next Step Forward for Unity

(*Continued*)

From Santa Clara, California:

I look forward every week to your coming.

From Sidney, Maine:

I am sending you an additional subscription with my own, hoping that one year's contact with UNITY will make it henceforth indispensable to sane living.

From an old subscriber in Terre Haute, Indiana:

I have tried to think I could quit and live on the good things of past days, but every week UNITY has had its message of faith and helpfulness, so send the paper along. I could not do without it. When I wrote you last I expected it to stop, but every week when it came I knew more and more that it would not do to let it go, so I will continue to expect it as one would a "letter from home," and thank you again for your kindness in sending it to me.

From Ex-Governor Hoard of Wisconsin:

Find enclosed check for ten dollars, for which send UNITY for one year to the ten addresses appended.

VERSUS.

I love sub-human things. Some way
They manage life so gracefully and have
So little to regret. Men scheme so
'Gainst each other and betimes at God
And his good world, and seem to cultivate
Such blasphemies against themselves,
Depriving little children of their bread
And setting pace to ruin that no name
Can designate. By pen stroke and by word of mouth
Frail bodies writhe in such extremes
Of suffering as Hell enumerates;
And inch by weary inch, mile after mile
Our children, half asleep and shivering
Are driven over exiled lands
Whose wastes stretch far and hopelesser
Than Russia's snows.
And we are Christian born
With children of our own, and yet we desecrate
By our greed of gold.

I wonder God does not breathe living flame
Into the torture-chambers of the mind
Till men who worship at our nation's shame
Would be consumed in their own crucible
Thinking upon our infamy.

HARRIET LAKE-BURCH.

Humboldt, Iowa, Unity Manse, October 11, 1912.

Efficiency

An Address Delivered before the Tower Hill Congress at
Baraboo, Wisconsin
August 29, 1914 by Dr. A. J. Ochsner, Chicago, Ill.
Formerly of Sauk County, Wisconsin

In selecting a subject suitable for presentation before your Congress, it was necessary to bear in mind the fact that Wisconsin stands alone in the world as a community for which all forces of the civilized world seem to have conspired to produce a race with quite unusual qualifications, and that this fact places upon you and me many responsibilities, as it has placed at our command immeasurable privileges and blessings.

The choice of our parents and the environment of our youth has been most unique and extraordinary.

It matters not whether our parents came from New England or from New York, from the banks of the Rhine, the foot of the Alps, the fjords of Norway or Sweden, the quiet valleys of Wales or the rough hills of Scotland, or any of scores of other countries. The fact that they left these homes marked them as men of progress and courage, and choosing Wisconsin for their new home where they were free to build up ideal domestic, educational, economic and social conditions marked them as men of judgment.

Your mothers chose these men because of their character and their intellectual and physical capacity and not because of their wealth and titles. In many a household the father was in a simple way a philosopher of no mean capacity and the mother an angel of patience and human kindness.

The intense sociologic interest of the New England States during the years preceding the Civil War, the tremendous impulse of the German revolution of 1848, the educational development and civic awakening in Switzerland and the northern countries provided the seed for the humanitarian spirit and idealism that constantly shows itself in this community. Those were the years that brought to this state men and women such as never before or since built up a new country.

No patriots in the world's history ever fought with greater heroism than did these men in their adopted country during the Civil War without regard to their nativity when there was danger to inherent human rights. And since their valor has restored these rights to our nation they have continued to fight for human progress.

In every corner of the civilized world men and women had striven for ideals which could not be attained because of precedent and prejudice and tyranny and many forms of social oppression which had thrived for ages when this, our mother state, received them all and gave each one a home after his own planning. Crude as were these homes of our pioneers they held the elements that man must have in his environment to gather strength of body, mind and character.

With ancestors collected thus from all the world because of qualities most fit to make idealists progressive, strong and practical, one must not underestimate the rare environment of this community.

The sons of strong men who remained in the older civilization could not escape having their ideals perverted by contact with dissipated butlers and degenerate maids during the same period which marked the growth of the Wisconsin spirit.

In most instances their bringing up was left in the hands of servants while their fathers frantically pursued the accumulation of great fortunes which their mothers exploited in senseless luxury, while the youth of this community developed under the example of men who created homes and under the constant watchfulness of those brave women who have helped to build up the highest civilization of the present time.

Those of us whose life work has taken us to other parts are constantly impressed with a real difference which does exist between those whose youth was spent in this and in other communities.

A thousand philosophers, though commonly not much versed in scholastic lore, from all parts of this and other lands came to this state to plant the seeds of the Wisconsin spirit and to protect the soil for its development. And thus we have the reason why the world expects a more efficient human product here than can be found in other parts.

During the past five years many of the most capable minds have given exclusive attention to the study and advancement of efficiency as applied to the various human activties.

At all times there have been individuals with natural efficiency, men who could individually produce more than many others could collectively.

Others there have been who could increase the efficiency of every one working under their supervision, either by organized human activity into what might be called an efficient machine or by inspiring others to become efficient.

These individuals were looked upon as men blessed with unusual judgment or with genius of organization.

It was only after Mr. Taylor had pointed out the fact that these phenomena were based upon definite principles which could be generally applied if once understood that efficiency was placed upon a permanent scientific basis, making the specialty of efficiency engineering not only attractive but also profitable.

Many industries have been able to double or treble or quadruple the product of their labors as a result of reorganizing under the supervision of an efficiency engineer.

Under older conditions this would mean the accumulation of more wealth by the rich and the further concentration of power which would naturally be followed by personal extravagance and excess, with physical, intellectual and moral debauchery inevitably leading to the elimination of the descendants of those who were remarkable for their efficiency, or it might lead to a useless leisure class with so called refinement and taste, appreciation of art and literature, travel and social functions, a kind of useless aristocracy made possible by the introduction of this element of efficiency.

It is for this community to introduce the human element into the standardization of human capacity.

In older communities the elements of precedent are given enormous weight, so, for instance, we find in the patrician families of many European cities that certain standards must be attained by every son and daughter of each family. With us there can as yet be no precedent because the four grandparents of a child may represent four nationalities, but we have that which is of vastly greater value. We have an accumulative spirit of idealism brought into this community from all of these many sources which pos-

sesses in strength that which it may lack because of the crudeness of form in which it may appear.

These elements of power must be cemented by the use of human qualities of which responsibility, honesty of purpose, industry, perseverance, patience and unselfishness are most absolutely essential.

Without the first of these, responsibility, there can be no efficiency because its lack makes continuous planning impossible and leaves the irresponsible member of the community at the end of his work at a time when his part becomes important. It is especially important that the quality of responsibility be cultivated early in youth, and that it be guarded and developed until it becomes a part of each individual's being. We find constantly that the possession of this quality in one and its absence in another makes the difference between an efficient and an inefficient member of society.

The second quality, that of honesty, has become so thoroughly accepted now that no one would think of questioning it; and still unless the quality of honesty is so much a part of the individual that he applies it automatically to all conditions he cannot hope to attain full efficiency because his efforts must constantly be led astray into useless paths. The common admiration shared by all for him who works, and the feeling of disgust we naturally have for him who is unproductive, has fortunately made it difficult for the old idea to get a foothold according to which many men worked only until they could afford to be idle. The greatest enjoyment in life comes from work which produces results, hence industry cannot fail to bring to the individual and the community a high degree of enjoyment of life.

Hand in hand with industry must go the quality of perseverance in order that the plans may be fully accomplished, and this if they are great and important can be done only with endless patience, one of the qualities that men with great efficiency have always possessed.

If one is unfortunate in having an unselfish soul with all of these essential qualities, then he will have the human side which greatly adds to his efficiency so far as it applies to others and makes its value infinitely greater to himself.

It has seemed to me that we must find the human side of efficient human activity so that it will not only produce that which has value in wealth but also that which makes for human happiness and human service.

This age is one of efficiency in active human service, of practical progressive and productive idealism, and whatever the share of each individual may be, if he but plans his work in keeping with the spirit of the age he will be able to add a little to the forward movement of our time.

The world has never been so closely co-ordinated as it is today. The progress during ancient times could not become universal because of inefficient transportation and communication.

Today the progress made in our native state is carried rapidly to all men everywhere who are eager to render efficient human service.

Can you imagine anything more useless just now than an illustrated folder on "How to Do Europe for $800?"—*Chicago Evening Post.*

A GREAT CITIZEN

The Life of Gerrit Smith

BY

CHARLES EDWIN PERKINS

CHAPTER XVIII.

JOHN BROWN'S FINAL CAMPAIGN.

The father of General Grant knew John Brown as boy and man, and there is an interesting passage in the great soldier's Memoirs which gives his father's opinion of Brown and his own, also.

> Here (Maysville, Ky.) he (Jesse R. Grant) learned his trade, and in a few years returned to Deerfield (Ohio) and worked for and lived in the family of a Mr. Brown, the father of John Brown—"whose body lies mouldering in the grave, while his soul goes marching on." I have often heard my father speak of John Brown, particularly since the events of Harper's Ferry. Brown was a boy when they lived in the same house, but he knew him afterwards, and regarded him as a man of great purity of character, of high moral and physical courage, but a fanatic and extremist in whatever he advocated. It was certainly the act of an insane man to attempt the invasion of the South and the overthrow of slavery with less than twenty men.

In one of the many letters written from the Charlestown jail, John Brown said, "I may be very insane, and I am so, if insane at all." This with reference to the general conviction that the descent upon Harper's Ferry was the act of a madman, echoes of which had reached him in his confinement. No man will ever know just what was in Brown's mind, in choosing Harper's Ferry as his point of attack on slavery. Frederick Douglass, in whose judgment he reposed great confidence, opposed it with the force of deepest conviction. He took care not to reveal it to any member of the secret committee of six: Smith, Parker, Stearns, Howe, Higginson, Sanborn. The point itself, though vulnerable, and easily captured, as the event proved, constituted the most perfect trap conceivable for the captors. On the road between Washington and Baltimore it was accessible to bodies of troops at short notice. There was everything against Harper's Ferry, and, from a prudential consideration, nothing in its favor beyond the thought that the capture of a Federal arsenal with its store of arms and munitions, close to the nation's capital, might strike the South and the entire nation with astonishment.

Brown himself insisted, when in his confinement he talked about it, that he might easily have escaped had he not waited in the engine house from humane consideration for his prisoners. But the assertion is not convincing. It is true that he had cherished in his own mind a twofold conception of success, owing to which he had never admitted the possibility of failure of his plans. Many of the great causes of human history had succeeded through the sacrifice of those devoted to them, and sacrifice of this sort he was prepared to make. Yet it seems incredible that he would deliberately offer himself a sacrifice at the very outset of a movement to which he had given the most earnest study and thought of much of his active life. While in Europe he had inspected fortifications and military outposts with the view of utilizing the knowledge thus obtained when he should enter on his mountain campaign. In his study of history the servile rebellion of Spartacus had attracted his attention and he had given it deep consideration.

He believed he had discovered the weak point in the great gladiator's plan of campaign and intended to profit by his discovery. He had done few of the things so long and carefully planned when he invaded and captured Harper's Ferry.

Brown believed himself to be acting under orders, under divine direction. He expressed the situation in scriptural language by saying that what was done at Harper's Ferry was predestined to be done. The only rational way to account for his action is to assume that he believed the finger of God had pointed out the place to him as the place for the initiation of his campaign. The strain of fanaticism, scriptural fanaticism in John Brown's nature, is apparent. But there are fanatics and fanatics; and as matters turned out, the Harper's Ferry invasion accomplished the final end of all John Brown's scheming, viz., the overthrow of slavery. He was supremely content with the outcome; would not have had it otherwise; his only regrets being the sacrifice of other's lives. Exactly what John Brown's long meditated plan was, in detail, is explained in a letter by John Brown, Jr., to Gen. John Cochran in 1878. He says:

> The attack at Harper's Ferry was, in effect, making war against the United States, and while it in part expressed his designs, it alone stands for more than his general purpose. That general purpose was to make slave-holding such a dangerous and unprofitable business that it would ultimately be abandoned by slaveholders themselves, as a measure of self-protection. . . . He did propose to forcibly liberate the slaves of individual slaveholders, where in his opinion it could be done most successfully. He considered that the mountains and swamps of the South afforded places where emancipated slaves could find refuge and be defended, and he intended that, from the numerous strongholds there furnished by nature, small bands of the freed slaves, under competent leadership, should carry on a persistent, self-supporting guerilla warfare, in which no more violence should be used than should be found necessary in defense, or in effecting the liberation of slaves by such predatory bands. It was not intended by him to liberate slaves in those regions and convey them, as in the case of the Missouri slaves, to Canada; but to free them by force and aid them to maintain their freedom within the slaveholding states.
>
> This is a brief outline of his general purpose, a purpose entertained by him, to my certain knowledge, since about the year 1837, when he first made known his plan to his family.

Had Brown adhered to what his son called his "general purpose" there would have been nothing about it to indicate insanity. In regard to the charge of insanity, Mr. Sanborn, who was inspector of insane hospitals, among the other charities of the State of Massachusetts, from 1863 to 1888, and who can therefore speak from large observation, says:

> In John Brown's family was no more trace of insanity than may be found in any old New England family, and nothing in his health or conduct ever warranted the belief that he was at any time insane. Those who so speak of him have either no practical knowledge of what insanity (mostly a physical malady) is, or else they confound actions unusual and varying from the ordinary standard with insane acts.

It may be agreed that Brown's "general purpose" was a desperate one. Had he adhered to it, however, and had the eagerness of slaves to co-operate with their rescuer been equal to Brown's willingness to sacrifice himself in their behalf, the mountain fastnesses of Virginia might very well have afforded a fairly secure retreat for his band of freed people for a considerable time. Ultimately who can say what might have happened?

Under the name of Isaac Smith, Brown, with two of his sons, Owen and Oliver, and Jerry Anderson, the man mentioned by Gerrit Smith in his Diary as being in Peterboro with Brown, April 11, appeared July 3 in Harper's Ferry. They were joined there by a man named John E. Cook, an adherent who had been living in Harper's Ferry for a short time. A few days later the Kennedy farm had been rented. The situation, on the Maryland side, a few miles from the town, was retired. There were two houses, or a house and a cabin, neither very large, and they stood well back from the road and partly hidden by trees. Brown informed those neighbors who inquired that he and his sons were from the North, that their business had been fattening cattle for the New York market, and that, being tired of a cold climate and early frosts, they had a mind to try what might be done in their line of business in Maryland. This explanation satisfied such curiosity as their presence in the quiet neighborhood had aroused.

Gradually the chosen and enlisted members of the company made their way, without attracting suspicion, to the farm; and the arms were transferred with like success. Late in July Oliver Brown's wife came, and with her Anne Brown, a girl of sixteen. The two remained until October.

Meantime Frederick Douglass had had a meeting with Brown at Chambersburg, or at an abandoned stone quarry near that town. Even Douglass had not been fully admitted to the secret of Brown's plan to attack Harper's Ferry, and when it was declared to him at this interview, he opposed it with all his might. It seemed to Douglass fatal to the plan of running off slaves, and equally fatal to all who might engage in it. It appeared, however, that Brown "had completely renounced his old plan, and thought that the capture of Harper's Ferry would serve as notice to the slaves that their friends had come, and as a trumpet to rally them to his standard."

Brown was very eager to have Douglass join him, but the negro was wholly unconvinced by the leader's arguments, maintaining to the last that the project was impossible of success, and declined to have any part in it. Shields Green, a fugitive negro, who accompanied Douglass, was persuaded, as he said, "to go wid de old man."

Brown's invading force, all told, consisted of 22 men besides himself. Three of the number were his own sons, Watson, Oliver and Owen. The two first named suffered death, but Owen made his escape. Six negroes were in the band.

Brown's sons and all or nearly all of his force opposed the attack on Harper's Ferry, but the leader's determination overcame opposition. Another son, Salmon, had refused to have anything to do with any project of invasion, and had remained behind. Writing some recollections in the *Outlook* of January 25, 1913, Salmon Brown says:

> Until the Harper's Ferry "trip" was planned, father had never found reaction in the sprit of his boys. Where he led we were glad to follow, and every one of us had the courage of his convictions. . . . It may have been fear that led me to revolt against the proposed trip to Virginia, which father urged us boys to join him in. I thought the matter over and concluded that I would not go. . . . He urged and reasoned and regretted my determination to stay at home, perhaps as he had never regretted the act of any of his children. But I felt that the trip was a mistake, that it was not the wise thing to do, and stayed at home. The slaughter at Harper's Ferry showed me clearly that father had miscalculated somewhere. . . . We never learned just how father accounted for his being trapped as he was.

It was Sunday evening, the 16th day of October, that the little band set out from the Kennedy farm for the march of two miles to Harper's Ferry. A respected citizen of Springfield, Mass., Mr. Philip Keller, who as a lad of seventeen was living in Harper's Ferry at the time of the foray, recently gave to the Springfield *Republican* his memories of the historic event. He can see nothing good in John Brown, insisting that he killed peaceable people wantonly. There was killing of citizens of Harper's Ferry, unfortunately, but it was not wanton killing. In his last talk with his men, before starting out from the Kennedy farm, Brown said, among other things:

> And now, gentlemen, let me press this one thing on your minds. You all know how dear life is to you, and how dear your lives are to your friends; and in remembering that, consider that the lives of others are as dear to them as yours are to you. Do not, therefore, take the life of anyone if you can possibly avoid it.

And as showing Brown's concern to avoid useless slaughter, the statement is made in an article in the *Century Magazine* for June, 1885, by Captain Dangerfield, an armory clerk, who was one of Brown's prisoners in the engine house:

> Often during the affair in the engine house, when his men would want to fire upon some one who might be seen passing, Brown would stop them, saying, "Don't shoot; that man is unarmed."

It doubtless seemed to young Keller that the killing was wanton, for the people killed were guiltless of any wrongdoing, but Brown was very far from being a bloodthirstly invader.

The story of the capture of Harper's Ferry, of its recapture, of the trial and execution of Brown and his comrades in arms, has been often told, and will not be repeated here. Brown himself was dreadfully wounded, but made a wonderful recovery during his imprisonment. He received many visitors and a great number of letters. To his visitors he talked frankly, more than once stating to his correspondents that he regarded with thankfulness the opportunity given him by his imprisonment to speak the truth about the sin of slavery to pro-slavery persons who came to see him. He answered letters as far as his strength and opportunity permitted, and his writings abound in noble and unselfish expressions. All who had interviews with the aged prisoner were impressed by his dignity of bearing, by his uncomplaining heroism, and by the force of his moral convictions. It may be said in a word that

> He nothing common did, or mean,
> Upon that memorable scene.

His trial was a fair one. He was represented by counsel, a young attorney, George H. Hoyt, going from Athol, Mass., to be among his defenders. Mr. Hoyt was a volunteer in the Civil War that followed soon and rose to the rank of Colonel. He became a friend of Gerrit Smith's and was among the honored guests at the Peterboro mansion. It was a foregone conclusion that the distinguished prisoner would be convicted, and realizing this, some of his northern friends canvassed the possibility of a rescue. Nothing, however, was done, mainly for the reason that Brown would not consent. His jailer had been very kind to him and had won his heart, and he refused to be party to any action that would bring the jailer into difficulties. He said, at last, "I would not go out if the jail doors were to be left open." This, after he had reached the conclusion that he "was worth more to hang than for any other purpose."

Mrs. Brown made the long journey from North Elba to see her doomed husband while he lay in jail.

He was hanged on the morning of the second of December. The story was told and found universal that as he was leaving the jail on the way to the gallows, a black woman stood in the onlooking crowd, with her little child in her arms, and that the prisoner stepped out of the line, took the child up, kissed it and replaced it in the arms of its mother. Whittier wrote a touching poem on the incident. Sanborn treats the story as a myth, having its origin in a remark made more than once by Brown, when asked if he did not want to talk with a clergyman, to the effect that, if he could have his way he would prefer to be attended to the gallows by some poor old black mother with her slave child, rather than by any slave-holding or slavery-sympathizing clergyman. Sanborn declares that Brown could not have lifted a child in his arms because his own arms were pinioned. Thomas Hovenden, the artist, acting on the hint given in the story, has painted a picture showing Brown in the act of kissing a negro baby which its mother is holding up to him. Lines of soldiers guard either side of the jail walk, but the mother has pushed her way through them. It is unlikely, but it shows what the prisoner would have done had the opportunity offered.

NORTH ELBA.

John Brown had expressed the wish that his body might rest at his old home in North Elba, and thither it was conveyed. There was intense feeling throughout the North in all centers of anti-slavery sentiment. Bells tolled in city steeples, congregations met for serious talk and prayer during the hour of the execution, and so great was the excitement along the route by which the body of the hero was borne home, that in Philadelphia the mayor feared to have it remain over night as had been planned.

North Elba is a lonely place, and difficult of access even now. It was more remote in 1859. A young Vermont Congregational minister, Rev. Joshua Young, an ardent abolitionist, made the hard journey to be present at the funeral. The act cost him his pastorate. Wendell Phillips was the funeral orator.

Not the Brown family alone, the remnant of them, were mourners. Five other households in the little hamlet were alike in affliction. Half the assemblage was composed of negroes. And so, with a part of our country's citizenship abhorring, and another part revering his memory, the body of the chieftain, slavery's most noted, martyr, was laid at rest.[2]

Among those who had joined Brown, throwing the full enthusiasm of their young lives into the cause of human freedom, were two Quaker youths, Barclay and Edwin Coppoc, from Springdale, Iowa. Springdale was a Quaker town and all the Iowa Quaker settlements were anti-salvery in sentiment, with a notable contingent of active abolitionists and aiders of runaway slaves. Brown visited Springdale in October, '56,

1. Saranac Lake, N. Y., March 26, 1912. Lyman Epps, who died at his home at North Elba on Wednesday, was one of the negroes brought from the South by John Brown, and had lived on the little farm at North Elba, given him by Gerrit Smith, for the last forty years. He was a singer and a music teacher of rare natural ability, and was respected by all who knew him. At the funeral of John Brown, North Elba, Dec. 8, 1859, Mr. Epps and his family sang "The Year of Jubilee." (Newspaper dispatch.)

2. The North Elba residence of John Brown is the property of the state of New York and stands in a park.

and remained long enough to form friendly relations with the more energetic abolitionists. He reappeared in the community in December of the following year, accompanied by a squad of his pledged followers,[3] and spent the winter there. The men were entertained with Quaker hospitality, and the individual members of the company made many friends. The Coppoc boys having shown an uncommon interest in the cause of the enslaved, were taken by Brown into the secret of his contemplated foray upon slave territory, and receiving a summons, joined him late in July of 1859. Both were engaged in the Harper's Ferry fight, and Barclay, the elder, was one of those who escaped. He succeeded in reaching his Iowa home, where he was immediately put under the protection of a self-enlisted guard of determined young men, vowed to resist any attempt at his delivery to the authorities of Virginia on the requisition from Governor Wise which had been promptly made upon Governor Kirkwood of Iowa.

Edwin, the younger of the brothers, was among the captured. He was tried and condemned, the sentence of execution being carried out December 16. Three days before his death he wrote to an uncle a letter which has been preserved, some citations from which we give as casting light on the character of one of Brown's followers.

Charleston, December 13, 1859.

Joshua Coppoc:

My Dear Uncle: I seat myself to write for the first and last time to thee and thy family.... Thank God the principles of the cause in which we are engagd will not die with me and my brave comrades. They will spread wider and wider and gather strength. The voice of truth will echo through our land, bringing conviction to the erring and adding numbers to that glorious army who will follow its banners. The cause of everlasting truth will conquer, and our land shall rest beneath the banner of freedom. . . . .

I have heard my sentence passed; my doom is sealed. But two more short days remain for me to fulfill my earthly destiny. (Then) I shall stand upon the scaffold to take my last look of earthly scenes. But that scaffold has but little dread for me, for I honestly believe that I am innocent of any crime justifying such punishment. But by the taking of my life and the lives of my comrades, Virginia is but hastening on that glorious day when the slave will rejoice in his freedom.

But I must now close. . . . Give my love to all the family. Kiss little Joey for me. Remember me to all my relatives and friends. And now farewell, for the last time. From thy nephew,

EDWIN COPPOC.[4]

THE BIRTH OF SONG.

I strolled alone on the shores of speech
Where pearly shells of song by the tide
Are cast; but never the barren beach
Had a tribute to offer, far or wide.

Homeward I turned with a heavy heart,
And mused by the cheerless hearth alone;
Then, like when the soul and the body part,
Then came on the air a desolate moan.

Thick-scattered with shells the margin lay,
In the golden light when arose the morn;
The murmuring shells all seemed to say,
"From the depths of sorrow all song is born."

ALONZO RICE.

3. The party numbered ten, and comprised Owen Brown, Aaron D. Stevens, John Kagi, John E. Cook, Richard Realf (the poet), Charles W. Moffit, Luke J. Parsons, Charles H. Tidd, William Leeman and Richard Richardson, a colored man. Lloyd's "John Brown Among the Pedee Quakers." Annals of Iowa. IV. 712.

4. Howe's Historical Collections of Ohio.

The Colored Women's Biennial

Our readers have already been instructed and edified by Mrs. George F. Shears' account of the biennial meeting of the Federation of Colored Women's Clubs at Wilberforce, Ohio. Miss Zona Gale, her companion, the two, we believe, making the only white attendants, has given her version of the story in the September number of *Life and Labor,* the organ of the Women's Trade Unions, to whose courtesy we are indebted for the accompanying illustration. The extracts from the utterances of those present found in Miss Gale's article are so persuasive and inspiring that we gladly lay hold of them for the benefit of UNITY readers. The chairman of the Executive Board, Mrs. Mary Talbert of Buffalo, among other things, said:

Never in the history of our race have our women had so great a privilege as is granted to us, the privilege to be and to do what we will, to develop our highest powers, to improve every opportunity, to satisfy our deepest longings for educational advantages. For the women of our race of fifty years ago were the common burden bearers, the common property of the horde, refused the privilege of reading and writing, forbidden to recognize their own names when they saw them in writing. And yet they were trusting in God.

To my mind comes the first Negro club woman, Frances Ellen Watkins Harper, who after the Civil War—or rather, I might say, after our new birth—went up and down the Southland to the newly liberated slaves, and urged upon those mothers to start at the fireside. In a letter dated Greenville, Ga., March 29, 1870, she writes: "Now is the time for women to begin to try to lift up their heads and plant the roots of progress under the hearthstones." Today the Negro women all over the country have seen that flower grow, and it is for us to continue to plant.

This is the way that we have planted:

* * * *

This is the field. Now what of the co-operation? There can be but one motive in all our work—the spirit of Christian love, the expression of racial brotherhood. What we have done cannot be measured only by advance, but by the deterioration which we have helped to prevent. We know that in every community there are splendid women who have not yet seen the necessity of "lifting as we climb," who have not felt that they could leave their whist tables to do this work, and yet they will tell you that they are in sympathy with what we are trying to do. Nobody can be the friend of any class by being the enemy of any other class. You can be the friend of one class only by showing it the line along which it can accommodate its work to the best advantage. The lines of help are always the lines of this accommodation. I firmly believe that the more we interest our women of the favored classes to work with the women in humbler lives the better our work will be done—this work of lifting an entire Negro manhood and womanhood into better life.

It behooves us as club women to see that we urge our ministry to co-operate with us. Often ministers have been particularly antagonistic to this club movement, fearing that it will affect the financial support of the church. We sympathize with the feeling of such ministers, for we know that the average minister does not receive a living salary, much less a working salary. But we must educate them to the fact that the time has come when they, too, must join with us in enlarging the work by these organizations of women's clubs.

From the report of the Corresponding Secretary, Miss Ida Cummings of Baltimore, the following excerpt is given:

Our women are realizing as never before the power of organization. They are showing better judgment, working for larger results; they have caught the vision of service. Playing its part in all the forces of human endeavor, mutuality and helpfulness have stamped themselves. For these bodies of ours to be out of harmony means disease and death. Oh, a lack of human mutuality means more!

Here we have come as the Jewish people came, centuries ago, to Jerusalem, with their offerings, to celebrate the harvest.

Instead of dipping a golden pitcher in the pool of Siloam for the altar, we are come to draw water of inspiration from the well of our different experiences.

In some states the ballot has come to our women. We hope the day may soon dawn when all of us may enjoy this privilege. Jane Addams says: "If woman would fulfill her traditional responsibility to her own children, she must bring herself to the use of the ballot, that latest implement for self-government." I believe in woman suffrage because women are as integral a part of the commonwealth as man, and have equal social rights. But, sisters, what we need is to work hard and train ourselves to be fully prepared to use this privilege when it comes to us.

The temperance question is of vital importance to us. Sisters, let us work with renewed energy to rid the land of courage us. But we sit not down and complain of our lot. We know that we have women in our race today who stand shoulder to shoulder with any women. We need and must make all the friends we can with white people. They need us and we need them. If centuries were needed to bring the Anglo-Saxon from the morasses of central Europe to the height of today's civilization they cannot expect us to be perfect—yet. We are like the wrecked ship which to the call, "Shall we lower the boats and take you in?" gave answer thus: "No. Lay by us till morning." So say we to our generous, sympathetic and true white friends. Our record for this half-mile stone from human slavery is unequalled. Let us go on with the team work which embodies the grand old motto of the Swiss republic, "All for each and each for all."

BIENNIAL FEDERATION OF COLORED WOMEN'S CLUBS
Held at Wilberforce, Ohio, August 13, 1914. *By the Courtesy of "Life and Labor"*

that which is doing so much to drag us down as a race. March 13, 1913, marked one of the most impressive scenes in our civic life in Baltimore, when hundreds of our people appeared with white citizens to protest against the re-issuance of certain saloon licenses, and a woman of our race held them spellbound as she plead with them to close those dens, for the children's sake. Thirteen saloons in that one district were closed and two hundred in the city.

In the training of our children Homes and Fresh Air Camps are being established for the dependent ones, Girls' Homes for delinquents, and for strangers from the rural districts. . . . Three hundred Negro children are born daily —and so much depends on the child culture of today.

Our race is in the crucible. What we desire is the dross to be consumed and the gold to be refined. In this process women are important factors. Think of it, one generation ago we started with only our freedom—no homes, no home training, no schools, no churches, no leaders. Fifty years ago we worshipped in brush arbors. Fifty years ago we had no schools; today we have 1,100 educational institutions, with teachers, physicians, lawyers, ministers and skilled workers by the thousand.

All the colored women ask is a fair chance, equal privileges for all, special privileges for none. We have had a hard struggle to overcome what slavery brought upon us. On many sides we are discriminated against, our aspirations crushed; we are not permitted to follow many paths open to others, segregation and its attendant evils humiliate and dis-

The President of this National Association of fifty thousand women, represented by four hundred delegates coming from all over the United States, was Mrs. Booker T. Washington of Tuskegee, Alabama, from whose remarks these extracts are given:

The awakening of woman is one of the great social phenomena of the twentieth century. Compared with it, other movements are but present manifestations of ancient problems and activities. Up to this time woman has been represented. Man has been her sponsor. She is no longer a ward; she has grown to maturity. She strives for a freedom that means a full measure of privilege for her development, a freedom which means a full measure of responsibility for service.

It was long ago decided that the Negro women of America should work shoulder to shoulder with their sisters of other races in this cause, which means the release of new and vital forces in the onward struggle of the human family. We are met together tonight to take account of our resources and to outline our next tasks. And in the midst of our tasks we know ourselves as a part of a great world movement. The Negro woman is not alone in the struggle. We have companions in every race under the sun. There is no form of disadvantage, no vicious program of exploitation that Negro women are called upon to face which their white sisters are not already facing in desperate effort for relief

and correction. The agitation for shorter hours for labor, a minimum wage, the extermination of legalized prostitution were undertaken because white women were made the victims of the rapacity of their own race. But our rejoicing is not that others suffer with us, but in this: That every victory which women win anywhere in the world, every triumph over forces that enslave, whether in England, or China, America or Turkey, India or Egypt, they are the sure prophecy that these same evils shall be overcome for us.

* * * *

We can resist the very common practice of establishing the district of segregated vice near the residence districts of colored citizens. Women, fight it as you would a serpent. If need be, march an army of protest to the City Hall and battle for the strength and purity of your sons and daughters.

* * * *

In all these things I am urging you not to allow yourselves to be lost in any place where you may live. For our own sakes, we need to keep in touch with and be a part of every enterprise that means the improvement of the life around us. In some places segregation has come upon us. Then let the march of that segregation be the superior atmosphere that pervades the life of your section of the city. Instead of color, let its badge be prettier yards, cleaner premises, quieter streets, greater neighborliness, a finer type of manhood and womanhood. Can we not make ourselves conspicuous for these things till the town becomes proud of our presence there?

THE SUNDAY SCHOOL

The Apocryphal Period of Jewish Literature

Hebrew Thought Meets Greek Culture

A YEARS WORK

In the study of the Blank Leaf between the Old New and Testaments as given by Jenkin Lloyd Jones in his Classes of Religion.

1913-1914

Prepared for UNITY by Miss May Johnson and Mrs. William Rothman

XXVII.

The Apocalypse of Baruch

TEXT: *"Thy law is life and thy wisdom is right guidance."*

The best thing for us in this year's course is to get a strong hold of the dreamers and the dreams represented by this apocalyptic literature. The word sounds scholastic and far removed from anything we have in modern literature, but it is just plain literature, made as all literature is made, by studious ability and that other thing which no one can analyze or tell where it comes from,—the creative talent. The old Greek word "poet" comes from the same root as the verb to make. Poetry is "a making." If ever man reaches the realm of the creator, it is as a poet. He comes near making something out of nothing, or out of something into something better and different. As Browning says: "Out of three sounds he frame not a fourth sound, but a star"—an inspiration, an idea! an ideal. The apocalyptic literature that lies hidden and buried away between the Old and New Testaments has in it poetry enough to redeem the world if we could only get at it and live up to it.

In its history English literature falls into four groups. It has grown round four quite clearly distinct centers. The Elizabethan age of creative power in the English language showed itself in the drama. Shakespeare was the capsheaf of a column of dramatists. Then came the age of Addison, with a list of essayists, in which the genius and culture of the English speaking people poured itself into essays, discussions of all kinds of themes. The age of Wordsworth, extending down to Browning and Tennyson, came next. This was the age when the best genius of the English speaking world was poured into poetry. Poetry is no longer the form into which the highest creative English speaking mind pours itself. Now it is the novel. If anyone has a sermon to preach and wants to do it effectively, or a problem to discuss, he writes a story.

The four periods of groupings,—the dramatic, the essay, the poetic and fictional, may be paralleled in Hebrew literature. In the Hebrew as in the early literature of any people, the war and love songs, epigrams and proverbs are first developed. Then came the great preaching era in Hebrew literature, the four or more prophets of the eighth century, who spoke out of their hearts and spoke so well that we still listen to them. They preached so well that such a free thinker and skeptic as John Stuart Mill finds in the institution of the Hebrew prophet the foundation of democracy, the raising of a democratic state that was to a degree independent of and superior to kings or priests. Then came the era of law-making, statute books and legislative codes, and finally the psalm singing, the hymn period. About that time the doors of the canon were artificially closed by the priests and the Old Testament shut off from the continuous stream of inspiration.

Then came this curious development of literature, the rhapsody, the apocalyptic, the "vision". People shut their eyes and dreamed things as they ought to be. This imaginative writing fits into the Hebrew development as the novel fits into ours. This style is represented in the Old Testament by Ezekiel in the book of Daniel, the prophet of the captivity, who saw the wheels within wheels, the bull with horns, etc. There was a purpose in it, probably better understood then than now.

After the close of Old Testament a cycle of the dreamers gathered round the Book of Enoch,—The Apocalypse of Baruch, The Book of the Secrets of Enoch, Ascension of Isaiah, Book of Jubilees, Assumption of Moses, Testaments of the Twelve Patriarchs, Psalms of Solomon and the Sybilline Oracles. And to anticipate, we have in the New Testament the Book of Revelation, better called the Apocalypse.

In Professor Charles' work on the Apocalypse of Baruch has fallen into two pieces. This dream book was the work of some man who wrote contemporaneously with the New Testament writers, in the first or second century of the Christian era, when Jewish leaders were disturbed and distressed by this Christian movement, by the disintegrations of Jewish ideals and the disloyalties of the Jew. This man based his dream on the old story of Baruch, the scribe of Jeremiah, a hero who lived four or five hundred years before. The Hebrew original is lost, but someone translated it into Greek; then the Greek was lost, but a translation of the Greek had been made in Syriac, which was hidden away for about twelve hundred years, finally found by Ceriani in the 80's, and then someone translated the Syriac into English. Of course it has been distorted and twisted in the process.

The book falls into seven parts, one or two missing, each part separated with a period of fasting and prayer. It commences with the announcement of the coming destruction of Jerusalem to Baruch. Baruch prays and epitomizes the history from the captivity all the way down in visions, in pictures.

In the tenth chapter the word of the Lord directed that Jeremiah should "go and support the captivity of the people unto Babylon." It is believed that Jeremiah did not go to Babylon, but surely if the statement is made after several hundred years, in a fine literary way, it is all right. Baruch remains in the ruins of Jerusalem and his lament is a fine and high poem, containing many Hebrew parallelisms. The word threnody would probably indicate this great wail.

From this time forward speak not of beauty,
And discourse not of gracefulness.

Moreover, ye priests, take ye the keys of the sanctuary,
And cast them into the height of heaven,
And give them to the Lord and say:

"Guard Thy house Thyself,
For lo! we are found false stewards."

After one of these fastings Baruch sees the twelve woes that are to come upon the earth, all the calamities that befell the Hebrew people, finally blooming into a Messianic hope. We are now outside of the New Testament but might seem to be plagiarizing from it the dream of the resurrection.

In some more splendid poetry Baruch has written a prevision of his death.

In the answer to the prayer of Baruch in the forty-eighth chapter we have a vivid picture of national and political degeneracy.

Chapter LVI-LXXIV is an interpretation of the Vision. The black and bright waters symbolize the world's history from Adam to the advent of the Messiah. Much high poetry quite in keeping with the Old Testament. Professor Charles says: "In this Apocalypse we have almost the last noble utterance of Judaism before it is plunged into the dark and oppressive years that followed the destruction of Jerusalem," that period which is represented by much Rabbinical rubbish, the Talmud. Much of this is gloomy literature, but we cannot get into heaven by shutting our eyes to the wickedness of the world.

We have still another fragment of a Greek version, very short, which falls into a series of visions, pictures of five of the Seven Heavens,—the sixth and seventh having been lost. You will be interested in the Fifth Heaven. In it you will see perhaps the source of Dante's thought, which somehow had gotten into his blood from the folklore current in the fourteenth century and through the Talmud, etc.

Baruch could not enter the Fifth Heaven until Michael should come, for he held the keys.

And Michael came, and the angel who was with me came face to face with him and said, Hail, my commander, and that of all our order. . . . And I saw the commander Michael holding an exceedingly great vessel; its depth was as great as the distance from heaven to earth and its breadth as great as the distance from north to south. And I said, Lord, what is that which Michael the archangel is holding? And he said to me, This is where the merits of the righteous enter, and such good works as they do, which are escorted before the heavenly God.

And as I was conversing with them, behold angels came bearing baskets full of flowers. And they gave them to Michael. And I asked the angel, Lord, who are these, and what are the things brought hither from beside them? And he said to me, These are angels (who) are over the righteous. And the archangel took the baskets and cast them into the vessel. And the angel said to me, These flowers are the merits of the righteous. And I saw other angels bearing baskets which were (neither) empty nor full. And they began to lament, and did not venture to draw near, because they had not the prizes complete. And Michael cried and said, Come hither, also, ye angels, bring what ye have brought. And Michael was exceedingly grieved, and the angel who was with me, because they did not fill the vessel.

Then follows the giving of rewards, even to those bearing half empty baskets. "Ye are faithful over a few things, I will set you over many things; enter into the joy of your Lord."

The baskets of flowers remind us of Longfellow's "Sandalphon," who gathered the prayers of the souls that entreat and implore and "they change into flowers in his hand."

QUESTIONS.

(1) Compare periods of English literature with Hebrew literature.
(2) Name all the "dream writers" of Apocrypha and Bible you can.
(3) What later writer used Baruch framework on Heavens in his own writings?
(4) What was purpose of writer of story?

THE "PENSEUR."

(*On seeing the famous statue.*)

Rodin's it was—this vital thing, this Soul
This striving force imprisoned in clay,
This monster Shape inert, held in control
By that it doth enshrine:
Rodin's it was; but, ah, today
It is the world's—and mine!

What mystery here is meant?
Is this Time's great event—
This creature earthward sent
With subtle might against himself to strive—
To struggle upward from the brutish thing
And, ruling the blood's rioting,
Keep the celestial spark in him alive?

What miracle is meant
Suggested by this frame relaxed and bent?
What wonders to this Titian are revealed,
Sitting enisled and motionless as if
Lone on some cloud-invested Teneriffe?
Inward and inward still his vision sinks.
What does he here?— He thinks!

Thought is the travail that absorbs him thus;
Himself the workshop, most mysterious,
Wherein are wrought what human strength there be.
Detached, aloof, with eyes that seem to stare
Beyond us and beyond apparent things.
He gazes far into futurity,
And doth with gods unbourned horizons share.
For thoughts are borne on never-tiring wings,
And bold adventure regions foul and fair;
To Hades sink, then rise to Heaven again,
Still finding everywhere
The mystic threads whereof are joy and pain
Shaped in the penetralia of the brain!

North American Review. —*Florence Earle Coates.*

OMNISCIENCE.

The power that moves the waving field of grain,
The mind that tells each blade of grass to grow,
The law which brings the sweet refreshing rain
Is ever present with us all, I know.

That power gave us the life we have today;
'Twill teach us how to live, and gain and grow,
'Twill even, if we will but give it way,
Uplift us to its source, the God we know.

MARY MILES COLVIN.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN

EDITORIAL CONTRIBUTORS:

Charles E. Beals, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred. V. Hawley, Charles M. Henderson, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, E. P. Powell, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do Good is my Religion."

TOWER HILL LETTER

For nine peaceful weeks from day to day the quiet joys of Tower Hill were those of anticipation. Now in a few short hours they have become joys of happy retrospection.

It is no small pleasure to recall and recount those delightful experiences, and to store away visions that will last throughout the year.

To some of us annually comes a day when the wheels of progress slacken—slow—and finally stop, leaving us free to relax our accustomed efforts. We are glad to flee from the disturbing silence and wait for the whirring of the great wheel to warn us to begin again.

How quickly we make the transition from life in crowded city dwellings to the green all-out-doorness of the country!

The journey is shortened by bright anticipations which are fully realized when we reach our destination—Tower Hill.

Mother Nature's mood seems every year more cordial, her preparations for our coming more festive, and the welcome from other dear presences on the Hill seems warmer and kinder.

Exchange of greetings and renewal of acquaintanceships is only one of the happy features of first days, followed by an almost frenzied enjoyment of the new and beautiful environment. The aspect of the sky, the river, the hills and the trees is absorbing; the movements of the birds, the squirrels, the rabbits, and all the other little earthy and earthly creatures around and under foot are of daily interest. We settle down to enjoy the restfulness of this new isolation, and try to feel that we are a part of all this quiet beneficence—till Mr. Jones' lectures begin—just in time to save us from falling into a state of perfect paganism. During what might otherwise prove to be a season of aimless thought, and desultory effort, we have opened to us daily a panorama of many of the great and good and significant things that concern human progress.

As has been said by other correspondents, Mr. Jones gave this year a series of lectures on the Apochryphal books of the Bible, the contents of which were unfamiliar, but proved to be intensely interesting to the class.

From beginning to end the lectures were a daily deluge of much that is greatest and best in the old world lore; history, literature, philosophy, poetry, visions, and dreams, inspiring if *not* inspired.

A condensed resumé of the text of these lectures has more than once been given in UNITY's pages; but it remains for some one who can do so to tell of awakened individual interest in these high things.

No one whose privilege it was to listen could fail to realize that here was a new and valuable asset, something that he or she would sometime, somehow need to to bring into relation with other mental, spiritual and maybe material possessions.

One of the best things about Mr. Jones' lectures is that many interesting points must be left to be settled by individual research or experience, as time and opportunity permit. The curiosity and interest which some of these subjects arouse may not be satisfied upon the spot.

"Grove-Meeting Sunday" made an impressive climax to the morning lectures. The dear old pavilion was beautifully decorated by willing hands for the occasion. Speakers from abroad filled the morning and part of the afternoon session, and each one delivered his message to most responsive hearts. The services closed with a thrilling address by Mr. Jones, who spoke from the text: "The Gates of the Future Stand Wide Open." It was a clarion call which should have been heard by every young man and young woman in Christendom. The hearts of older hearers were stirred to unaccustomed depths by its ringing appeal.

The usual beautiful Sunday evening vesper and hymn service closed this most inspiring day.

The Tuesday and Thursday evening classes have continued to the end of the season. It has been a charming picture to see the members of the poetry class gathered around the big table, close to the lamp and lanterns, each one busy with her own favorite bit of fancy work, but with thoughts intent on Mr. Jones' reading.

One of the earliest discoveries of the class was that Whitman lovers are born, not made. Following Whitman came a period of browsing among miscellaneous poets, including Rabindranath Tagore, the present day high priest of ascetic, poetic and oriental mysticism. At last accounts the class was reading Zona Gale's newest book, "When I Was a Little Girl," with all the interest that such books of acknowledged literary merit and tender human sympathy deserve.

The work of the Nature Class progressed to the end, with all the enthusiasm of former years. Miss McMinn has been followed over the hill day by day by a happy little band, studying Nature lore from the fountain source. All too rare is the opportunity for pupils to study tree, plant, bird and insect life in their own habitat, as has been and is done on Tower Hill every summer. The value of these lessons is almost inestimable.

The little gatherings on the lawn at the foot of the hill after supper every evening have been, as usual, a distinctive feature of daily social intercourse. Tennis, croquet, embroidery, tatting, crocheting, knitting and gossiping were the order of the day, until a gay little lady blew in one evening and literally took the "knitters and tatters" and croquet devotees off their feet.

From that time on Miss Mary Lackersteen shared with the young people the best of all she had gleaned in dancing schools of the East. Her dancing parties, alternating with marshmallow roasts, and pop corn parties, have gone into the annals of Tower Hill gayety.

The summer has ended all too soon for some of us; but the glowing autumn tints, the steadfast hills, the restful solitude we are leaving make a background for remembrances that will brighten many a day to come.

September 11, 1914. M. M. J.

ISAAC FISHER, PRIZE WINNER.

UNITY has already called attention to the prizes won by Mr. Isaac Fisher, editor of the *Negro Farmer*, at Tuskegee Institute, Ala. The following particulars from the editors of *Everybody's Magazine* will prove of interest to our readers:

> "The article is selected by us from some 9,000 letters as the best all-round discussion of Rum. Certain other letters have presented more extensive scientific analysis, but have confined the discussion to particular phases. Others have been brilliant in literary quality, but lacking in logical progression and care in the statement of facts. The letter below (Mr. Fisher's) sums up the facts about Rum with admirable comprehensiveness and a telling directness of style, and offers some remarkably sane suggestions."

Mr. Fisher is a notable prize winner. The following list will indicate his triumphs in other conquests which we reprint from the *Tuskegee Student*:

2. German and American Methods of Regulating Trusts..$400
(Alone and unaided, Mr. Fisher had to master in a few months sufficient reading knowledge of German to be able to write this essay.)
3. Ten Best Reasons Why People Should Go to Missouri.$100
4. A Plan to Give the South a System of Highways Suited to Its Needs..... 100
5. Scales and the Housewife.. 50
6. Digest of the Uses of Adding Machines 50
7. The Relation Between Manual Training in the Public Schools and Industrial Education and Efficiency.. 10
8. The Most Practicable Method of Beginning a Reduction of the Tariff.....
.....Honorable Mention
(This essay was, upon request of its Chief Examiner, sent to the United States Tariff Board for its use.)

At the recent meeting of the Associated Advertising Clubs of the World, in Toronto, Canada, Mr. Fisher's paper on "Advertising and Selling" was selected by the Committee on Awards as one of the "Forty-nine best on the subject," thereby giving him a winning place in the first international contest he has entered.

ENORMOUS RESOURCES OF PRIVATE INDIVIDUALS CALLED IN FOR WAR.

War always brings out the fact that the resources of individuals are far greater than suspected and that wonderful vitality underlies what may seem impoverished surfaces. Witness Mexico in the past two years, ridden by revolution, 60 per cent of her transportation system out of commission, all but one of her eastern ports and gateways for commerce closed, and agriculture and mining abandoned in the northern states, and still supporting a great army with every money market of the world opposed to her. Bismarck never believed that France could pay the $1,000,000,000 indemnity in 1870; but from every stocking in the empire came a tithe and the debt was liquidated in a few months. If the figures presented by the American Society of Thrift are approximately correct, the people of this country spend each year for intoxicants, soft drinks, tobacco, candy, chewing gum, automobiles, theaters, moving pictures and other extravagances the sum of $4,000,000,000. This is about what different economists have reckoned to be the total cost of the present European war. Europeans are not so careless of their money as Americans, but they are not 50 per cent more thrifty than we. The population of the nations engaged in war is four times that of the United States. So, if we estimate that 25 per cent of all males may be drawn into the struggle and the earning capacity of another 25 per cent be affected by it, we can see where enforced economy would supply the reserves for many war bills.—*From "Europe's Preparation for War Expenses," by Charles F. Speare in the American Review of Reviews for September.*

FONGER'S
Sanitary Bakery
Special Orders
Cakes and Pies of All Kinds
3852 Cottage Grove Ave. Phone, Douglas 5962

Telephone Douglass 7014
R. FRANZ
Staple and Fancy Groceries and Meats
Fresh Vegetables and Fruits in Season
732-734 East 39th St. Chicago

FRIENDS' INTELLIGENCER
is the only weekly paper published by the liberal branch of the Religious Society of Friends. The regular subscription price is $2.00 a year.
The proceedings of the Biennial Conference comprising the seven Yearly Meetings of this branch of Friends, recently held at Saratoga Springs, N. Y., will be issued as a supplement to the Intelligencer. The ten numbers containing this supplement (12 extra pages) will be sent to any address for 30 cents.
Sample Copies of Friends' Intelligencer Free.
Address Friends' Intelligencer Association
140 North 15th Street, Philadelphia

DREXEL STATE BANK
Cottage Grove Avenue and Oakwood Boulevard
CAPITAL AND SURPLUS $500,000.00
A bank for the residents of this Section. More convenient than down-town—just as secure.

Bowman Dairy Company
MILK BOTTLED IN THE COUNTRY
Milk :: Cream :: Butter :: Buttermilk
DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?
4221-4229 State Street
Telephones at all Division Offices
EVANSTON :: CHICAGO :: OAK PARK

RAISE PIGEONS

They Pay Dollars while Chickens Pay Cents

The young, 20 to 25 days old, sell for 40 to 60 cents each (according to the season). The city markets are always clamoring for them.

Each pair of Pigeons will raise 18 to 22 young a year

They will clear you, above all expenses, $5.00 a year per pair. They breed the entire year. Twenty minutes daily will care for 100 pairs.

Always penned up out of the way Very small space required

All this is fully explained in this month's issue of our Journal; send for it; price 10 cents.

Reliable Squab Journal • Versailles, Mo.

Training School for the Liberal Ministry

including special courses to meet the growing demand for Parish Assistants, Sunday School Directors, Head Workers of Church Settlements and Club Leaders. Open to men and women. Modern, undogmatic, scholarly, practical. Liberal scholarship including,

Two Summer Sessions at Chicago University.

Traveling fellowship yielding $810.

Apply to

F. C. SOUTHWORTH, President

Meadville Theological School

MEADVILLE, PENNSYLVANIA

Telephones
Douglas 6404-6405-6406-6407

Clark-Lyon Co.

FINE GROCERIES AND MEATS

FRUITS and VEGETABLES

3917-19 Cottage Grove Ave.

Keister's Ladies' Tailoring College

A MODERN SCHOOL OF THOROUGH AND PRACTICAL INSTRUCTION IN

DESIGNING and DRESSMAKING

N. E. Corner 40th St. and Cottage Grove Ave.

Our No. 35 Rolled Edge White

AUTOMATIC LIFT

One of the very latest Drop Head designs and one that has already attained wide popularity by reason of its uniqueness, beauty and thorough reliability. A finely finished machine, furnished with Rolled Edge Renaissance design woodwork, in quarter-sawed golden oak, fitted with automatic lift, nickel plated hand-wheel, beautiful hanging center panel, three drawers at each end of table, ball bearings and a complete set of the latest style steel attachments.

Telephone, Central 480

White Sewing Machine Co.

24 West Lake Street GEO. E. CAUGHEY, Manager

Schumann & Co.

CLEANERS OF

Fancy Gowns and Kid Gloves

MAIN OFFICE AND WORKS

3954 Cottage Grove Ave.

Phone, Drexel 231
All departments

ATTENTION!

Sunday School Workers, Superintendents, Pastors

Have the FREE supplies for the observance of World's Temperance Sunday, November 8 (in most states November 1—in Ohio September 20), been ordered for your Sunday school? Make sure by cutting out and handing to your Sunday school superintendent the blank below. Millions of pieces of literature must be printed and all orders must be sent to us early, if they are to be filled. **Last year over a thousand schools** sent in their orders for supplies too late to be filled before the day. Every school should have its supplies three weeks before its Temperance day in order to properly prepare the program.

PLEASE SEE THAT THE REQUEST FOR YOUR SCHOOL IS SENT IN TODAY.